THE EVANGELICAL LUTHERAN

INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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Obligations of the People to support the Ministry.

There is a subject which might fairly be embraced in pulpit discussions, to which the preacher of the gospel is strongly invited by its frequent mention in the Scriptures, which is badly understood or rather perhaps very much neglected, which has a bearing upon the comfort and happiness of thousands of the best men in the world and those connected with them, which does not leave even the Church of our Saviour unaffected in the most important respects, and which notwithstanding all this, is seldom introduced into that place in which it is expected every thing that pertains to the Salvation of men and the interests of Zion, will be fully elucidated, and clearly taught. Is the minister of the gospel, who has attempted faithfully to discharge his duty, disposed to object to the statement which has been made, and to think that there is little reason to believe that any thing of so much importance could be entirely overlooked—we think that his concurrence with our views will not be withheld, when he is made to understand what it is, that is referred to. The subject then is this—the obligations of the community, and of the Church more particularly, to support them, who minister to them in holy things. It is not asserted, that this subject is new, that it has escaped the notice of them that are interested—and that it has never engaged the reflections of men. It is often mentioned, it is often referred to, but they who are most capable of doing it justice, and who from peculiar circumstances could paint most pathetically the evils of misapprehension in regard to it—are interested—and the fear of being misunderstood and of injuring the cause most dear to their hearts makes them bear "the ills they have," and closes their lips to any thing more than private complaints, and secret conversations. To bring it forward in any way, is amongst the most unwelcome employments. We must not, however, shrink from our duty, when it is plain. We are bound to our master to deliver his message in all its extent. We feel that the

interests of the Church are too sacred to be neglected from personal considerations. The privations of the brethren, the slow progress of the gospel in many parts of our country, the marked inattention to the whole matter of ministerial support, call upon us to make our pages the vehicle of an appeal to the Church concerning its duty, to give to the labourer his equitable wages. If many within our own knowledge, circumscribed as it is, were not inadequately compensated for their services, if there were not danger of excluding the gospel from some parts of the Church in which it is loudly called for by this neglect, if it were not known, that to some the word of this salvation, is not sent because they will not for spiritual return, carnal things—we would be most reluctant to take up a subject the unpopularity of which, is too well known to us. But there must be a change in the opinions and the practice of men on this point, they must understand, and attend to their duty better, or we know not how many can continue to discharge faithfully all the duties of the ministry, or how well qualified individuals can be induced to spread over every destitute part of our country the tidings of Redemption through the blood of the Lamb.—Shall the laborious minister, "who points to heaven and leads the way" who can be "passing rich" on but a little of this world's goods, pine in want, lose his energy and be tempted to relinquish his office—shall many, who are without the Sabbath and without the gospel continue thus merely because from the closed hand a little of heaven's superabundance cannot be wrung for ministerial support? Invaluable are the privileges of a gospel ministry. Christian, shall they be lost to you and perishing thousands for the sake of a world, that is passing away?

Let us however, look at some of the grounds on which the ministry claims an ample compensation for its services. We say "claims." Many, we are aware, would object to this term, they regard it as a matter of favour, of courtesy, of any thing rather than right. This is altogether a mistake. The ministry demands a support on the grounds of equity—upon the same principles that the physician, the merchant and the artisan do. They render, to the community services, which require all their time, they exercise a profession, which, if properly attended to, an opportunity is excluded of attention to every thing else—they have wants as well as other men, and it is most plainly the duty of them, who partake of the benefits of their labours, to supply them. No man of sense will assert that it is compatible with a full and conscientious discharge of the duties of the ministerial office, to pursue some other avocation lucrative enough for maintenance, and if this be the fact, how undeniable is it—that it is the duty of the people to keep from want and suffering the heralds of salvation. This, we consider

a strong reason for the support of the ministry. It flows from the common sense maxim that a "labourer is worthy of his hire." It is precisely on this ground that every pursuit has its emoluments. The very same injustice which would be exercised towards a mechanic for receiving his labour, and not rewarding him for it, is displayed towards a preacher of the gospel, whose time and talents are employed in the service of a community, without a reasonable return. Although it may be thought that these labours are not indispensable, and that they are voluntary contributions to an unsoliciting public, the contrary is maintained, and cannot be plausibly denied. In every instance there is a contract between a minister and his charge, and then the plea so far as they are concerned, cannot be adduced—that the labour is unsolicited, and therefore not rewardable. Where, too, a party does not enter into the agreement, but are nevertheless recipients of its advantages, they are bound to do a part towards the necessary expenses of it. An honourable and strictly honest man, we think, who knows that by the contributions of the community, contributions which are not compelled, nor determined as to their amount, the labourers in word and doctrine, and their families are maintained, must feel himself bound, whilst he enjoys the advantages of their toils, to aid in furnishing to them the materials of life and comfort. It is not, we know, sufficiently considered, or it would not be true, that thousands enjoy the benefits of the ministry, who give nothing to sustain it, and that there are many, very many ministers of Christ, who are pinched by want, whilst they are discharging the duties of a most laborious profession—to hundreds who are able, but unwilling to assist them. It could be wished for the honour of our religion, that even the most prominent amongst the professors of it, were not often found exhibiting on this subject feelings, and pursuing a course not only less defensible, but actually less consistent, than some whose regard for Christianity is confessedly not strong. It is, too, not to be omitted, that a competent support is demanded for the ministry, not only on the ground that they labour for that support, but on this, that their labours are great enough to justify it. We know that it is often said, that the office of a clergyman is an easy one. It does not in the estimation of some involve much exertion, and in consequence of this, does not merit much reward. It may be admitted that it is possible for a man, who is called a minister, to spend his time in such a manner, that none will think he is discharging very arduous duties. Such a man, if he can be found, and we do believe that in our country where religion is left to take care of itself, and where there are no high ecclesiastical offices—no enormous and unchristian salaries, that there are not many such—is not what he ought to be.

He may have learning, he may have address, he may be eloquent, he may be agreeable, but he has not the spirit of Christianity—he does not know the worth of his soul—his heart does not melt in pity over the countless multitudes hastening to judgment, who are ignorant of the saving efficacy of a Reedeemer's death. The devoted, the zealous, the untiring minister—whose days, whose nights are employed for the salvation of sinners—who is always active, and always mindful of the ends of his office—who studies it diligently in the week, to supply nourishing food to his people on the Sabbath—who gathers together his flock, exhorts and prays with them at other times—who at every hour, even the most unseasonable, is ready to go to the sick or dying bed, to administer the remedies which have been provided by the great Shepherd of souls—who can conscientiously spend no time but in fitting himself for greater usefulness, or in using whatever means he has collected for immediate profit—this man has an office, which leaves no room for indolence—the weight and magnitude of whose duties have often extorted the exclamation, "who is sufficient for these things!" Ask what the minister has to do, take before your view some active servant of Christ, follow him in his journeys, trace him in his labours, calculate not only the bodily but mental efforts, return with him to his study, see his intense application, his anxieties for immortal souls, and truly you must say, that it is a work beneath which the shoulders of an angel might bend.

For all this, is it too much to expect what has been contended for. If any man deserves to be comfortable in worldly things, and to be above the privations of poverty, the teacher of Christianity is not to be overlooked. His claims are strong, they are reasonable, and are based upon the most perfect principles of equity. These arguments are absolutely unanswerable; no one has attempted to refute them, who takes the same view of the christian ministry, and the few who have under other impressions in regard to the ministerial office, objected to these opinions, are exhibiting the imperfection of their doctrine by their entire desertion of it. Before we conclude this part of our observations, and enter upon the Scriptural proofs for the same truth, we would ask our readers to remember that if our arguments are good—he who has failed in the support of the ministry, has been guilty of most glaring injustice—has defrauded his neighbour of his right, and has been the instrument of inflicting many sorrows upon the most worthy men. When we think of all this how can we, Christian friends, excuse ourselves, and what shall we say in extenuation of a course so unworthy our professions, and so hostile to the prosperity of the Church of God. These things are left with you for your

present meditation, and in our next we shall undertake to show, what is so reasonable, has been appointed by God, that it has been practised—that it has been again and again enforced upon the attention of christians in the New Testament.

(TO BE CONCLUDED IN OUR NEXT.)

For the Evangelical Lutheran Intelligencer.

Was Luther an absolute Predestinarian?

No. II.

In the sublime imagery of the sky, men sometimes see battalions ranged, with awful front, threatening misery to the world. So, when Luther, with a deeply shading pencil, dashed, in variegated form, the dark figure of human depravity, men have seen amid the group, the dreadful countenance of arbitrary sway, consigning millions to the power of sin, and, through the power of sin, irretrievably to everlasting misery. In either case it is but fancy. Luther never dreamt of painting such a countenance. He never saw the awful form of God displayed in the system of the fanciful Calvin. He rather, kneeling at the foot of the cross, beheld the love of our heavenly parent presenting to his suffering children the healing blood of their dear redeemer (*a*)

Luther often touched upon human freedom of will. In this he always wrote like a scholar of Augustine, in opposition to certain notions of the University of Louvaine, bordering on Pelagianism. Erasmus, one of the finest philosophic scholars of the age, undertook to write against the adherents of Luther on this subject Luther, in a letter to Erasmus, modestly requests him to desist at least from his biting sarcasms against the Lutherans, and to employ his valuable talents in the propaga-

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(*a*) "The damage of the fall we must not extenuate but rather amplify, that so, complaining of our misery, we may learn to groan after the Lord Jesus Christ, the only physician sent by the Father to heal the wound occasioned by Satan." (Luther's comment. on Gen. 3.) "We must do as Paul said, (1. Tim. vi. 19.) we must begin at the foundation. Let God alone with his mysterious counsels and purposes, and do not climb so high with thy *reasonings*. God will not have it so; but comes down to thee with his ladder and bridge, and says, I descend from heaven to thee, and become man in the body of the Virgin Mary, lie in the manger at Bethlehem, suffer and die for thee. Then believe in me, venture it upon me, that was crucified for thee. Thus it is that I climb up to heaven; and so I shall not be clambering into the throne of God."—Comment on Genesis, ix. written A. D. 1545.

tion of the Gospel, or altogether to cease from mixing in the dispute. Upon this, Erasmus comes out against Luther, with his *Diatribe, on the free will of man.* Luther's answer, entitled *De servo Arbitrio,* contains the whole of his views in this matter. The dispute was a mixture of philosophy and divinity. The philosophic notions of Luther were similar to those since handled by Leibnitz, Michaelis, Edwards and Brown. His manner and language in this dispute, it is which has caused the misconception with regard to his being an absolute predestinarian. I cannot subscribe to the notions of these men about the "*serving will,*" the "*ratio sufficiens,*" the "*motives,*" and the "*suggestions,*" and am most firmly persuaded that, if true, they must in the end *lead* to the most glaring tenets of predestination, nay to a fixed fatum, to a dire necessity even in God himself, and do away every idea of justice and goodness and wisdom in God, and of moral capacity and responsibility in man. But Leibnitz and Michaelis were declaredly and pointedly opposed to all the theological tenets regarding absolute predestination, so that we need not of necessity conclude, from similar philosophic opinions in Luther, that his theological tenets must differ from theirs, or go along with those of Edwards or Brown. Besides Luther, as you will hereafter find, as well as Michaelis at least, has explained himself more particularly on matters connected with predestination, and the misconception that might arise from his philosophic notions, may be done away from his scriptural or theological doctrines, by a proper statement of his argument on the subject of human freedom. This I will now attempt to make.

The *will,* arbitrium, is a term almost necessarily found in every varying system of the philosophy of the human mind. With the changes of system, however, it has sometimes varied its signification. That the expression *free will,* at least, in Luther, and *free will,* in our modern acceptation of language, does not always convey the same idea precisely, nothing is more certain. Besides, although logic was diligently studied in Germany, in Luther's days, yet it was not what it now is: perfect logical precision and consistency we do not therefore every where find in his works, and particularly in the course of this dispute.

By the *will* Luther understands that in man which *chuses* and *acts.* "God," he says, "condemns the freedom of the will; he requires that we *chuse* or *do* nothing without the word of God." And again, "here the freedom of the will ceases; man must not dare to *chuse* or *do* any thing.

Free will sometimes seems, with him, to signify nothing more than *man's* CHOICE *of action.* So that when, in such a case, he says that man has no free will, he means that man has not a choice in his actions, so as to please God in his own self chosen way. Thus he says, "This one place were sufficient to put to nought

the free will. They *chose* to serve God, and to please him, by their own works, and to earn favour de congruo et condigno; and because they did works of their own choice, not commanded by God, they did all in vain."

Again his free will often signifies, man's innate, natural POWER of action. Here, when he says, that man has no free will, he would mean no more, than that man has not always the *power* to do that which he might chuse or prefer. Thus, for instance, out of God's power into our *power*, he explains by out of grace into free will. And in another place he says, "These proud children! they place their reliance upon the *free will*, and think they are not sick, they need no physician, they have *power* enough to be good without Christ." And again, "Here you see the glory and greatness of the *free will*. If the free will is *able* to do something let it be done." To show that by the free will Luther often means power, quotations might be multiplied.

And often again Luther means by free will, sufficient innate or natural RIGHT and POWER so to CHUSE and ACT as that man may satisfy God. When, in this case, he says that man has no free will, his meaning is, that man has not the *right* to chuse his own mode of satisfying the deity, nor has he the *power* to do such actions as a being perfectly good and holy must require. I will exemplify this also by quotations. "Here," he says, "the free will ceases, is quite powerless, dead and condemned. Man must *not* DARE *to chuse or do any thing of himself*, but depend altogether upon God's word, not add to it, nor take from it." And in another place, "God's declaration condemns the free will: for it restricts our diligence and will to the word of God; since *he requires that we chuse or do nothing* without the word of God. Hence it follows that all we undertake without the word of God is darkness and error. For in any other case it would not have been necessary to *forbid the doing of that which we might chuse*, deeming it to be good." And, "from this we may also discover the power of the free will. It is true we have in some sense a free will, but only in those things that are below us. For we are set, by God's command, as lords over the fish in the sea, the birds in the air, the beasts on the ground. But in things that relate to God himself and are above us, man has no free will, we MAY *chuse* or *do* nothing for ourselves. Here we are chosen, prepared, regenerated, take, receive."

Taking a general view of all that Luther has said and argued on this subject, we observe, that his strictures on the free will are reducible to the three following positions.

First and fundamentally, man possesses, in a general sense, perfect freedom of will. The spirit of man is not like matter subject to a vis inertiæ. His mind is exempt from exterior force

or restraint. He may chuse to try to please God in his own way or he may chuse to act even in opposition to the will of God. But, chusing and acting, he must abide by the consequences. In selecting quotations to set forth these opinions of Luther, I am desirous of giving the reader the shortest as well as the most pointed that may be found. On the present head his words at one time are "Say you, nay, but has not God given us a free will? I answer, yes, verily God has given to thee a free will." At another "What does Israel omit, that is in the power of human might and counsel? They repent, they mourn, are ready, take up arms, march forward, are, in short, lacking in nothing that men could do. Yet it is of no avail, and not only does no good, but is also entirely *condemned*. So after the battle and the punishment, God does not accept of those that weep and cry, notwithstanding there can be no doubt of its being sincere, and done *from the full power of their free will*. But because they undertook *of their own choice* they did all in vain." In this case the Israelites chose altogether without restraint, though contrary to God's will in the first instance, and without God's word in the last, and this is called their *free will*.

Secondly: in regard to temporal matters, man has perfect free will: he may reason on the best mode of promoting his temporal welfare and may chuse, and act upon, that which his reason prefers. In his choice and actions within the sphere thus limited by his temporal existence he may even be capable of reward. Thus he expresses himself, "man from his creation, has knowledge and free will, or right to act with the creatures under him according to his good pleasure. But to govern, &c. here the free will ceases." Again: "'Tis true, we have in some sense a free will, but only in things that are below us." And again: "Here we must make a difference between worldly, external, things, and those of theology. For God is satisfied with worldly governments, even where the men are wicked; he adorns and rewards virtues even in the wicked: but this only as far as it concerns the present life, and as far as reason, externally and temporally good, understands it; not however with respect to future life."

But thirdly: in matters that concern his perfect, thorough, and eternal acceptance with God, there man does not possess free will: that is, he has neither right nor power to make out and chuse for himself a mode of acceptance, for "God will not be satisfied with their self-chosen service:" he knows of no proper mode of acceptance without the word of God, "to do what is pleasing to God, his superior man knows not;" and he cannot, either in his person or his doings, become acceptable to God any otherwise, than through the means of God's word and by the grace of God and the influence of his Holy Spirit. "For," he says, "Where God's word is not, there is no true knowledge

of God," and, "since by Adam's sin we are whelmed in darkness, even so that we know not God's will and counsels, it is foolish and vain for us to think of preparing the light and the way by which we may come to God. Therefore if God do not reveal the rule by which we may know his will, this is our praise, that all men are liars and vanity." But on the other hand, "when man hears the word then the Holy Spirit is given, who by faith purifies the heart. Faith comes by hearing—now when the Holy Spirit is obtained by faith, then by it we become justified without all our works, by gift of God alone." And finally, "however God may preach and threaten with the law, or promise by the Gospel, it is all like an arm without a hand and fingers. But when the Holy Spirit comes, and gives it into the heart, then man can do all.

This, and nothing more, is Luther's argument on the difficult subject. He has advanced what orthodox Lutherans after him, though by no means absolute predestinarians, have always adhered to. It is only his manner of treating the latter position that is misunderstood. From the strongly figurative language which he made use of to set forth, to illustrate and to enforce his argument, deductions are drawn which never entered into the mind of Luther. But figures of speech and examples for illustration must not be carried or explained beyond their intention. Luther is sensible of this rule; and guards his reader from time to time against forgetting it. And a further statement of the different points of view, from which he proves and exemplifies the position in which he denies free will to man, will further aid in refuting the charge alleged against him.—This I will give in my next.

For the Evangelical Lutheran Intelligencer.

German Correspondent—No. I.

LITERARY CHARACTER OF GERMANY.

Messrs. Editors—Although the title of your magazine might have lead some of its patrons to apprehend, that the work to which it is prefixed, would sustain a sectarian character; the manner in which it has been conducted must have removed every suspicion, and convinced the impartial reader that if your columns have been devoted chiefly to the concerns of the Lutheran church and the incidents of her past history, the reason is because this is a field hitherto entirely uncultivated in America, and because you believe, that, if properly tilled, it would produce a rich harvest to the christian church. But there is a peculiar aspect of this subject, which enhances the value of

your publication. Germany has within late years become the object of peculiar interest to the enlightened part of the christian world, and your first number contained an interesting communication concerning the Protestant churches in that country. In Germany the doctrines and pretensions of our holy religion, have experienced greater vicissitudes and undergone a more rigorous and profoundly learned and philosophic scrutiny, than has fallen to their lot in any other age or country. Germany, that was comparatively unknown to her sister churches in the days of her intellectual and moral glory, has at length attracted their attention by the extravagance and infidelity of some of her writers. Whilst her sons were travelling in the quiet paths of orthodoxy and devotion, though their learning was as profound and their productions as numerous as they now are, they were comparatively unknown to the English world, and the attentive observer, through successive years, could scarce perceive in the writers of the day, any traces of acquaintance with them, save now and then a British plagiarism in theology or physics. Several reasons may be assigned for the sparseness of intercourse between Germany and Great Britain. The one has within herself all the sources of her prosperity, and is cut off from commerce by her internal situation; whilst the other is mainly commercial, the very foundation of her existence floating on the waves. Another, and perhaps the chief impediment to a denser literary connexion between the two countries, must doubtless be sought in the radical diversity of language. The English is a mixture chiefly of the Gothic, French, Latin, and Greek, while the German is an original language, in acquiring a knowledge of which we derive little advantage from any other. It is indeed true, that in Germany, where education has, for a century past, been more philological than in any other country, the great mass of theological works was until lately, written in the German language. But it is equally certain that English divines as a body, have always been less familiar with the Latin than those of Germany. But since the learned world in the last thirty years has become more closely united, since the philanthropy of christian feeling has taught believers of different nations and tongues, that they are brethren, since the doctrinal convulsions of continental Europe have attracted the attention of the English religious world, and Germany was found, though not more deeply sunk in infidelity than some other countries, yet far surpassing them all in the learned channel through which the stream of unbelief had flowed over her soil, the attention of the religious world has centred upon her, and her infidel works are justly regarded as the highest effort that unbelief has ever made. But now, too, it is seen that throughout the whole course of these fluctuations, from the time when the erratic Semler first exalted a concate-

nation of conjectures above a series of facts, every step of ground was disputed, and at every stage of the contest, authors equally learned and profound were raised up by Providence to defend the faith. As diseases are most studied and the proper mode of treatment best understood in the countries in which they prevail, so Germany in which infidelity assumed its most formidable aspect, is now acknowledged to have produced the ablest and most triumphant vindications of the truth of Christianity. Now too, it is seen, that in the days of her most rigid orthodoxy, Germany possessed the same relative literary eminence which is now conceded to her, and the most respectable writers are making atonement for this literary injustice, not only by candid and honourable acknowledgements, but by copious and confessed draughts from her fountains of science. How much the works of late English writers are indebted to German literature, those acquainted with them well know; and a late English author who made a tour through Germany, and seems to have taken pains to acquire some acquaintance with this subject, uses the following just and candid language*: "Although in Germany as in every other country, there will be flippant and superficial writers on religious subjects, the errors of the major part of those who do err, arise from any thing rather than from a want of consideration. They are owing to the perplexity arising from too deep consideration, from an unwillingness to rest on obvious causes, from seeking deeper ones in what appear philosophical grounds, and from an undue estimation of the powers of the mind. Of all nations, the Germans are least liable to a charge of superficial thought and consideration." "To talk of German folly in particular, argues an entire ignorance of Germany, its literature and its inhabitants, whom no man, at all acquainted with the depth and extent of their researches in every branch of literature, *can hesitate to place in the first rank, if not the first in that rank, of European nations.* The fact is, that our acquaintance with German literature, though I trust increasing, is at present lamentably confined and defective; and there are very few men among us at all qualified to give a decided opinion on its merits.—The remarks indeed too often made by our writers on the German ones, on this department of thought in particular (metaphysics), are disgraceful to us. Yet with all this we presume to speak with contempt of writers of the highest genius and the profoundest and most laborious thought, men who in silence and retirement, have devoted the mightiest energies of mind to the most noble subjects that can employ them—men whose

* *State of the Protestant Church in Germany, by the Rev. Hugh James Rose M. A. of Trinity College and Vicar of Horsham, Sussex. The passages here cited are contained in the preface and a note annexed to it.*

works very few of those who speak of them have read, and fewer still have understood; but the very smallest of which would furnish matter for many such wretched and superficial treatises "on the Human Mind," as we read and admire."—Speaking of Germany before infidelity had made such inroads into the church, the same writer says, "the German divines, as a body, and especially those of the Lutheran church, were as orthodox, as widely learned, and as remarkable for their talents, as any body of divines; their works deserve to be constantly studied, and he does a very ill service to a young divine who by a careless mode of expression, prejudices him against a body of writers, from whom he will never fail to derive improvement, and from some of whose writings he will gain information, which he would seek in vain elsewhere."—And of the German population in general, he asserts, that it is "*assuredly very far the most learned nation of Europe.*" One sentence only we add by way of illustration. A people, in whose national character that refined sensibility which alone can attune the soul for the enjoyment of the most sublime species of music, is combined with a characteristic profundity of research in every department of ancient and modern learning —how can it be other than most interesting and highly cultivated?

We are pleased to find that this Rev. gentleman has not suffered his admiration of German learning and science, to reconcile him to the infidelity with which much of it has of late been blended. We acknowledge that his representation, excepting some few "lights and shadows," is a faithful likeness; yet it is evident, that his views of the different systems are derived rather from compendious German descriptions of them, than from an acquaintance with the individual works themselves. To his views of the pietistic writers of the last century, whom he characterises *en masse*, as "entirely undervaluing all human acquirements," we cannot indeed subscribe; and are compelled to believe either that he adopted the opinion of some later German writers, without examination, or that, tho' an orthodox divine, he is not of the evangelical school. We are well aware that those who disliked the fervor of their piety, accused the Pietists of placing too low an estimate on the value of learning; but who that is acquainted with the extended erudition of Spener and Franke and Buddeus and Baumgarten, and others of their principal writers, who that has read the prominent works of the University of Halle, the very fountain whence the great mass of pietistic divines issued, the very school in which biblical and oriental literature prospered most, can persuade himself to believe "that the Pietists entirely undervalued all human acquirements?" But we forbear to pursue this subject any farther: perhaps, at a future

period, we may touch on this and some other topics of this interesting publication. These prejudices against the Germans and their literature, were not only transplanted to America, but were strengthened by peculiar circumstances. Emigrations from the mother-country occurred only among those, whose want of affluence and education, rendered a change desirable. Thrown into a strange land, surrounded by persons of a strange language, the emigrants had neither access to the literary institutions of this country, nor concentration of means to erect others in their own tongue; and perhaps their life of honest and honorable industry, had not sufficiently taught them the value of education. Want of acquaintance with the language of the land, threw an insurmountable obstacle between them and eminence, and the thousands of their descendants, who by laying aside their mother tongue, have risen to distinction, instead of serving to raise the German character to that of their European brethren, are undistinguished from the mass of population. Yet in this favoured country too, are the prejudices against Germany rapidly subsiding. A day of clearer light begins to dawn. Some of the first divines of the age have not only studied her language and literature, but have nobly exerted themselves to disseminate unprejudiced views of her character. A just pre-eminence among divines is due to Professors Stuart and Murdock of Andover, Dr. Turner of N. York, and Dr. Reuel Keith of Alexandria, who enrich their lectures from the treasures of German literature, and who teach their pupils alike to venerate its profundity, and to detest the infidelity with which it is sometimes mingled. Professor Hodge of Princeton, has devoted a large portion of his Biblical Repertory to the republication of select Dissertations of German divines, and thus contributed not a little to disseminate correct views of their value. Professors Patton, Everett, and Ticknor, have laboured in the same cause, and other gentlemen of eminence are also directing their attention to this subject in different sections of our land. Since, therefore, Messrs. Editors, the attention of the American churches is now directed to the learning and incidents of Germany, and the great mass of Protestant Germany is Lutheran, it appears to me your readers have a right to expect, that the pages of the Lutheran Intelligencer will occasionally be enriched with articles on this subject. This is the point of view in which your publication seems to me to acquire additional importance. It is my intention to aid you in this department of your labors by occasionally sending you a communication on the literary, theological, or ecclesiastical affairs of Germany, in which I can, at present, promise no other regularity than that of title and numerical succession, and which must appear at such intervals as may be dictated by more imperious duties.

For the Intelligencer.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

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Already had the example of this noble person, produced so great an effect, that a desire was created to have an Evangelical congregation established at Tanjore. To manage this, the Missionaries despatched Aaron, one of their Catechists, to Tanjore. They gave him some small books for distribution, and for his greater security, a letter to Telungurosa. About this time a son of one of the Roman Catholic Catechists was excited to pay particular attention to Evangelical religion, and he exerted himself most zealously to instruct the Heathen, and to induce them to become Christians. He actually succeeded in bringing a Heathen of rank, and fifteen other persons, to Tranquebar, for the purpose of receiving baptism. As he expressed a strong desire to labour for Christ, he was kept for some time at Tranquebar, to receive instruction for the office of Catechist; after this was finished, he obtained the charge of the little flock, that he had gathered in Tanjore. After that time, he not only attended the lectures given to the Catechumens, but often resorted to Tranquebar, to procure advice in obscure matters. This year 167 persons were added to the congregation, and the whole number was 490. The deaths were 10. Amongst the baptized, we have something further to mention about the potter from Anandamangalano, who had been awakened two years before this time. After he had given his penance shoes to Mr Shulze, he complained that the Devil troubled him much on account of it. He proceeded, however, to read, most carefully, the books that he had received, and proposed, finally with his father and three children to embrace Christianity, at the same time relinquishing his idols and heathen ceremonies. This year a plan was formed, to give the indigent children in the school an opportunity of working; the boys were employed some hours every day in the *type foundery*, and the girls in knitting, sewing, spinning, and mat-weaving, for which there was considerable demand In Madras, the work was attended with a great many difficulties, but the faithful Schulze remained indefatigable; he persevered in teaching school and preaching Christ crucified, and had the gratification of witnessing some conversions.—The subjects of them were removed to Tranquebar on account of persecution. He labored more particularly to translate into the Warugean language the New Testament, and some small treatises on religion; for from these he expected the best effects. Having been requested, he went to Cudelor and Palliacatta, which was

the means of exciting many to go to Madras, and to be baptized. From these places, Tranquebar and Madras, the gospel could be diffused over nearly the whole Coromandel coast.—Had the Missionaries possessed more aid, their energy had been greater, and their success more considerable. Who can read the above, without admiring the Christian spirit, the heroism, the fidelity, the patience the firmness, and the philanthropy of these Missionaries; and what sincere preacher will not exclaim, O God, forgive me my past sloth, and give to me a spirit like this in the discharge of my duties.

"The kings of Denmark have long been distinguished for their attachment to the doctrines of the Lutheran Church, and their strict adherence to her symbolical books, and likewise for their exertions and munificence in propagating the gospel in the countries, which were under their dominion. The island of St Thomas, well situated for trade, belonged to them. The Danes, that removed to this island, were active in their labors for the salvation of the Heathen. In the year 1730, a converted Indian went from thence to Europe to receive instruction from Christian nations in the Christian religion. The Society De promovendo Cursu Evangelii, (for promoting the gospel,) which the reigning Monarch himself established in the year 1714, was very successful, and accomplished much for our holy religion. It devolved upon this society, to make every necessary arrangement for the conversion of Pagans, and to correspond with the evangelical institutions in England, and with the most eminent divines in Europe: likewise to receive, and try the best schemes for their purposes, and to invent methods of furthering religion. The instructions of the king to the members of this society are concluded with these memorable words:

"This is our most gracious will, which we would have obeyed. By your solemn accountability to us here, and to the Judge of us all in eternity, labour as faithful subjects of heaven and your king, that our zeal, and anxiety, and your plans, may not be frustrated."

To this society belonged the most eminent, wealthy, pious, and active men, both of the clergy and laity. They not only watched over the Mission in the East, but they made preparations to convert the Norwegian Finlanders and Greenlanders. Particular accounts of every thing that transpired in their Missions were required of the Ministers employed. It is not to be denied that the Danes and English have been the most active amongst the Protestants in the conversion of Heathens, and that the principal foreign Missionaries, particularly of the Danish Missionaries, were Germans. Great multitudes in every part of Germany contributed liberally to the support of these

Missions. The annual reports from Halle, furnish evidence of this fact.

The most extensive and celebrated Danish Mission is at Tranquebar, upon the Coromandel coast, on the eastern side of the Peninsula, this side of the Ganges. Nearly the whole of the Peninsula acknowledges the sceptre of the Emperor of Hindostan, or the Great Mogul. The government here is peculiar. The whole Peninsula is divided into thirty provinces, each of which has its king; all these kings are vassals of the Great Mogul, and pay him an annual tribute. Amongst these princes, is the king of Tanjore, who possesses a greater part of the Coromandel coast. In the year 1602, the king of Denmark, CHRISTIAN 4th. purchased from the then monarch of Tanjore, the city of Tranquebar and some of the neighboring places, which he found were favorable for trade. Tranquebar was at first a small place, and its contiguity to the sea, rendered it liable to inundations. FREDERICK, whilst he was Crown Prince, had a strong inclination to commence missions in the East Indies. He opened his designs to Dr. Peter Jespuson, whom he enjoined to procure Missionaries. Dr. Luetke kept in continual activity this desire of the king. In the year 1705, the king sent, at the request of Dr. Luetke, and the Rev. Franke in Halle, the zealous Ziegenbalg and Pluetscha to Tranquebar, where they arrived on the 9th of July, 1706.

SKETCH OF THE RISE AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

Continued from page 134.

A hunger for the bread of life was gradually excited in many districts of the country. Both Mr. Muhlenberg and Brunholtz, were daily called on, to visit different neighborhoods, in order that children might be baptized and adults instructed, according to the usage of the Lutheran Church. About forty miles beyond New-Hanover, a large association was formed, with a full determination, to organize a church. Such a representation of their state was made, to Mr. M. that he visited this people without delay, and found many among them, whose first care, and primary object was, the salvation of the soul. Hence he was compelled to repeat his visits, and to deliver a course of lectures, upon the important doctrines of Christianity, in order to confirm a considerable number, who desired to celebrate the dying love of the Redeemer.

Another field was now opened, to the few laborers, who had already lamented the impossibility of attending to all calls, by the people of New-Jersey. These good people earnestly prayed, for the services of Mr. Kurtz, and declared their readiness

to support a Pastor, could they be so fortunate, as to obtain one, devoted to the cause of Christ. Though it was inconvenient to remove Mr. Kurtz from the school at New-Hanover, which had been under his superintendance, yet it was determined, that a Mr. Vigera, a pious and well educated man, who came from Europe with the Saltzburgers, should succeed him. Mr. Kurtz was accordingly directed to visit New-Jersey, for which province he departed in March A. D. 1746. Upon his arrival, he found a wide field, so far cultivated, as to be ready to receive the seed of the Gospel. In humble reliance upon the aid of his Master, he commenced his operations, and soon discovered, that the great Head of the church blessed them. Wherever he preached, he met a large concourse of people, many of whom, came forty and fifty miles, to hear the Gospel of Jesus. As might be expected, upon their return to their homes, they would converse with their neighbors and friends, upon the gratification they derived, from attending to the preaching of the Gospel, and thus excited them, to seek the same gratification. The calls for Pastors were thus increased from time to time, and the impossibility of attending to them, gave great pain, to the few but zealous and indefatigable laborers who had hitherto appeared in this country. They however, resolved to write to Halle, and admonished their people, individually and collectively, to call upon the Lord, that he might awaken men, to dedicate themselves to the service of God, in this country. In the mean time, pious lay-men were selected, to assemble the people at lea-t on Sundays, and with other exercises, to read an approved and practical sermon. This regulation had the happiest effect, and 'tis to be regretted, that it has not been more generally introduced at this time, in our southern and western states particularly. For, it appears, that not only did this regulation, keep together our people, but it infused such a confidence into the lay-men, that they held religious meetings during the week, to which the nearest neighbors attended with their families. It is stated, that thus different persons, became much concerned for their souls, who had long lived without God and Christ. The revival in New-Jersey, affected a large portion of New York, whence many had come, to hear Mr. Kurtz. These pursued the plan of appointing pious lay-men, to hold religious meetings, and soon found themselves in a state which required two Pastors.

During the operations in this country, the immortal Francke, was intent upon noticing the finger of the Lord, convinced, that in due season one or more would be pointed out, to whom he could offer a call from churches in this country. Nor was he disappointed. The Rev. John Frederick Handschuch, a man of great erudition, unfeigned piety, and much experience as a Minister of the Gospel, appeared to Francke, as one designated

for the service of God in the new country. The call was offered to him. Mr. Handschuch, who had rather a delicate constitution, and enjoyed considerable temporal advantages in Europe, might refuse to accept of a call to a field requiring much labor and self-denial. But no; "God changed my heart, said he, and I owe him my life, temporal possessions and all temporal honors. I will go to any part of the world, where my Master directs me to labor, if only, he will impart to me grace and strength, that I may discharge the duties obligatory upon me, in a manner that will be acceptable to him, I will prepare for the voyage." On the 2nd of June, 1747, Mr. Handschuch departed and arrived at London on the 4th of July. Here he remained for six weeks, and on the 25th of September embarked for Philadelphia in the ship Burlington, but did not arrive before the 5th of April, 1748. The voyage was long, tedious and yet highly interesting. As we are in possession of Mr. Handschuch's journal, we shall in another number present our readers with copious extracts. To Lutherans especially, it must be most interesting, to learn, what the operations of God were, in fitting men, to labor in that part of his vineyard, to which they belong. And we trust, that the course we pursue, in offering a history of the rise and progress of Lutheranism in the United States, will excite both Ministers and lay-men, to become daily more zealous and spiritual.

PROSELYTISM.

A most atrocious system has been pursued by some priests in that part of France which borders on Switzerland, for the purpose of increasing the numbers of their church. The Swiss government has cautioned the people against these attempts by public advertisements, from which we learn the following facts. The priests first succeed in persuading some young Swiss to embrace the Romish religion, and when this is done, great pains are taken to impress on the person the duty he owes to God in bringing over all his relations and friends to the true faith. Under the direction of the Romish clergy, the newly converted writes to some of his young relations, telling them what advantages they may reap by coming into France, where he has means of promoting their interests. The unsuspecting parents, deceived by these fair promises, allow their children to depart, but when they arrive at the place where they expect to meet their friend, they are seized on by the clergy, and forced into a seminary where they are kept as prisoners, till by force and persuasion, they are induced to abjure their religion.

JUBILEE AT ROME.

It is a custom with Roman Catholics to observe the first year in each century as a holy year, or year of jubilee. On these occasions, the sons of the church from all parts of Christendom repair to Rome to have their feet washed by the Pope and Cardinals, and to witness the exposure of the Holy Infant in the *real cradle*, the opening of the holy door at St. Peter's, and other Popish ceremonies. In the year 1800, owing to circumstances growing out of the political state of Europe, the jubilee could not be celebrated, and to compensate for this omission, the present Pope published an order some time since requiring the observance of the year 1825, and inviting all the faithful to repair to Rome for that purpose. If any new evidence is wanted to show the contempt with which His Holiness and all mummery of Popery are regarded, the following letter from an English gentleman at Rome, dated in February, furnishes it in abundance. Facts like these show clearly that the night is far spent, that the day is at hand, and that the joyful morning light of the Sun of Righteousness will soon be diffused over the whole earth.

The holy year or year of jubilee goes on rather stupidly. It is thought that the Pope is sadly disappointed in his expectations; none of the ceremonies have excited much attention. The Church in which the Holy Infant is exposed in the *real cradle*, had been strongly protected and barricadoed, to save it from the rush of the pious multitude; but lo and behold, no multitude came; and the whole representation and procession, cradle, bambino, and all, were allowed to pass unobserved except by a few strangers, attracted more by curiosity than devotion! The breaking open of the holy door at St. Peter's excited more attention. This door is never opened but on the year of jubilee. The Pope is the principal actor in the scene. He comes in state, supported by the Cardinals, and with a hammer in his hand, and a few Latin words in his mouth, he knocks down the impediments to the ingress of the faithful, and opens the way to the holy of holies. Through this door no one must enter but on his knees. I have seen people of all ranks, all ages and sexes, from the dignitary of the church to the most humble layman, from the powdered marquis to the shirtless beggar, all crawling up the steps and prostrating themselves at the top to kiss the holy ground.

But the greatest disappointment of all, and that which has excited most uneasiness in the Papal court, is the extraordinary deficiencies of pilgrims. It has been usual, in the year of jubilee, to see travellers from all quarters of the world, with their cockle-hats and staves, coming to Rome to enjoy the ad-

vantages of the occasion, and to have their feet washed by the Pope and Cardinals. In the confident expectation that numbers of these holy and privileged people would be eager to show their veneration for the new Pope, beds were prepared and all arrangements made, for the reception of two thousand persons; and how many do you think have arrived?—only thirty men and two women!!! Those about the court, who cannot hide the fact, but are frightened to admit the consequences deducible from it, are willing to attribute the deficiency to political reasons. They say that the Emperor of Austria, and other powers, owing to some differences with the court of Rome, have been reluctant to grant passports to cockle-hats and staves. But there are many others who, with shrugging shoulders and sundry significant nods and winks, are obliged to confess, that they see in this occurrence the certain indication of the decline of papal power, and the breaking up of a system which has so long enthralled and enslaved the human mind.—*N. Y. Obs.*

St. Paul's Church at Zelionople, Penn.—Preparations have, for some time, been making, by the German Lutheran Congregation of Zelionople, for the erection of a house of worship at that place. From the Butler Sentinel we learn, that, on the 19th ult. the Corner Stone of St. Paul's Church at Zelionople was laid by Mr. SCHWEITZER BARTH, assisted by Rev. Messrs. N. HACKE and J. Mechling, of Greensburg, John H. Hopkins, of Pittsburg, J. Winter, of Harmony, and I. Niblock, of Butler. The exercises commenced at the school-house, where Mr. Hacke delivered a sermon from Eph. ii. 20; "And are built upon the foundation of the apostles and prophets," &c From the school-house, the congregation, which was large, headed by the ministers, trustees, wardens, and vestry, in procession, moved to the site of the church. After a hymn of thanksgiving was sung, Mr. Mechling, in prayer, implored the blessing of God on the work commenced, and Mr. Hopkins pronounced an eloquent address on the nature and propriety of the present solemn act. Two of the wardens deposited in the corner stone a tin box, containing a Bible, Luther's Catechism, a Hymn book, a copy of the Journal of the Lutheran Synod for 1825, and bread and wine, the emblems used in the Lord's Supper; also two scrolls of parchment, on one of which was written the date of the organization of the church; the names of the pastor, trustees, wardens, and vestry; of the building committee, the principal mason, &c: the date of laying the corner stone; the names of the heads of families and of the souls belonging to the congregation; the number of the inhabitants of Zelionople at that time; the number of dwelling houses, &c. On the other,

a list of all the donors, who had contributed towards the erection of this church. The Rev. J. Winter closed the exercises of the day with prayer.

The style of the building is Gothic, after a plan devised by Rev. John H. Hopkins. The dimensions are fifty by thirty feet. The lot on which it stands was generously given to the congregation by one of its trustees.—*Poulson's Amer.*

SEMINARY AT GETTYSBURG.

We have received the pleasing intelligence, that two gentlemen have been matriculated, in addition to those whom we noticed in our last. A donation of one hundred dollars has also been received by this institution. A number of valuable books have been presented by individuals, whose names we shall publish, as early as practicable.

REV. B. KURTZ.

From the Rev. B. Kurtz, who is in Europe, as agent of the General Synod, letters are received from time to time. We would inform our readers, that he is in good health, and that his exertions to obtain money and books, for our Seminary, are not without effect. When in London, he received handsome donations. There are five Lutheran Pastors in London, who preach in the German language, in their respective churches. Of Dr. *Steinkopf*, Mr. Kurtz speaks thus, in a letter now before us, dated

"HAMBURG, June 17, 1826.

"Dr. S. is a gentleman of sterling merit, and a most devout and zealous christian, enjoying the esteem and affection of all who have the happiness of an acquaintance with him. Besides allowing me the privilege of preaching in his church, he interested himself personally in my behalf, and furnished me with letters to distinguished gentlemen in most of the great towns and cities on the continent. The Doctor desired me to present his highest respects to the Ministers of our Church in the United States in general. His council made me a present of fifteen pounds sterling."

GENEVA—Conversion of a Roman Catholic village to the Protestant faith.—The parish priest, Mudry, of the village of Versoix, having exhorted his parishioners to study the Holy Scriptures, he was removed by his Diocesan the Bishop of Friburg. The inhabitants being very much opposed to this, they declined the services of the priest who was sent by the bishop, and ever since have attended the Protestant worship in the village of Genthod.

EVANGELICAL LUTHERAN SYNOD OF NEW-YORK.

We have just received the following notice of the last meeting of the New-York Synod, and with much pleasure, give it a place in the Intelligencer, verbatim, as it appeared in the Schoharie Republican. Our readers will bear in mind, that this is one of seven independent Synods which now exist in our Church in the United States, and, which has ever evinced the greatest zeal for the Church, yes, we may safely add contributed more to promote the interests of our own Church, than any other of our Synods. We have however great cause of being grateful to God, through whose mercy and grace, a reviving spirit, has of late operated with much success throughout our Synods.—Five gentlemen it will be seen, were ordained by this Synod, at its last meeting, and, if our other Synods, some of which are much larger bodies, have a proportionate annual accession of pious and well educated ministers, we shall soon see our people in the United States, supplied with Pastors of their own Church.

"The Ministers, Candidates and Lay Delegates constituting the XXXI Synod of the Evangelical Lutheran Church of the state of New-York, were received by the Rev. G. A LINTNER, the Pastor of the place, at the house of Col. PETER SCHAFER, Jr. in Cobleskill, on Saturday the 2nd of last month. The usual preparatory arrangements were made for the religious exercises of the succeeding day.—The Rev. Clergy and Lay Delegate then proceeded to the respective places in the congregation, which were appointed for their reception and entertainment during the session of the Synod. The Lutheran Church having been considered insufficient for the accommodation of all the people who were expected to assemble on the following day; and the Consistory of the Reformed Dutch Church having offered to open their Church for the admission of any Minister who might be directed to preach in it; it was determined to accept their liberal invitation, and have service in both churches.

"Accordingly, on Sunday morning the 3rd of last month, the ministers and representatives met, and found an immense multitude of people assembled in both churches: So great was the number of hearers which this interesting occasion had collected, that both churches could not contain them. The Rev. Doct. WACKERHAGEN, from Clermont, President of the Synod, delivered the Synodical Discourse in the Lutheran Church, on Math. ix chapt. last clause of 29th verse. He was assisted in the introductory service by the Rev. Doct MAYER, from Philadelphia. At the same time, the Rev. Mr. GOERTNER, from Johnstown, delivered a Discourse in the Reformed Church,

on Luke xvi. 29, 31. In the afternoon at 3 o'clock the services of the Sanctuary were resumed in the Lutheran Church, where the Rev. Mr. SCHÆFFER, from New-York, preached from Math. xx, 8. He was assisted in the introductory service by the Pastor of the place, and the Rev Mr. SENDERLING, from Cicero. In the Reformed Church the Rev. Doct. HAZELIUS, Principal of the Hartwick Seminary, delivered a Discourse at the same time. At 5 o'clock the Rev. Doct. GEISSENHAINER, from New-York, addressed the congregation in the Lutheran Church in the German Language, from I John ii, 2. About the same time, the Rev. Mr. COLE, from Summit, preached in the Methodist Church, in Lawyerville. The various exercises of the day were performed in the most satisfactory manner. The Discourses delivered by the learned and pious Clergymen, who officiated on the occasion, were peculiarly calculated to produce deep and lasting impressions upon the hearts of their numerous and attentive auditors.

"On Monday the 4th of September, at half past 8 o'clock in the morning, the members of the Synod met in the Lutheran Church for the transaction of business. It must indeed have been highly gratifying to the friends of the Lutheran Zion, to see such a numerous and respectable body of Clergymen and Lay Delegates assembled from different parts of the state, to deliberate upon the general concerns of the churches which they represented. Various subjects of importance engaged the attention of the Synod. Communications were received from different congregations, disclosing much valuable information respecting the condition of the Churches to which they related. Several interesting documents were read, which show the increasing extent and rising importance of the Lutheran Church in the United States. The annual Reports of the Committees on the Hartwick Seminary, Vacant Congregations, and Missionary concerns, communicated their usual share of important information, and exhibited many strong inducements for Christian enterprise.

"The Synod and Ministerium continued their deliberations with short intermissions, until Tuesday at 12 o'clock, when according to previous notice, the congregation again assembled to witness the solemnities of Ordination and Licencing of Candidates. According to the resolutions previously adopted at a Ministerial Session, the Rev. JOHN D. LAWYER, who was licensed by the President until the present meeting of the Ministerium, had his license renewed, and was admitted as a Candidate. Mr. HERMANUS HAYUNGA, formerly an Assistant Teacher in the Hartwick Seminary, was also received as a Candidate. The following candidates were ordained as ministers and pastors of churches: